THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"He preserveth the souls of his Saints; he delivereth them out of the hands of his enemies."—DAVID.

No. 2, Vol. XXXV. Tuesday, January 14, 1873. Price One Penny.

THE PRESIDENT AND THE MORMONS.

The *New York Herald*, under the above heading, refers as follows to that part of President Grant's Annual Message to Congress which refers to Utah :—

The most friendly relations have been established between John Bull and Brother Jonathan ; but it appears that there is anything but a happy accord existing between General Grant and the Mormons. He says in his Message, "It has seemed to be the purpose of the Territorial Legislature of Utah to evade all responsibility to the government of the United States, and even to hold a position in hostility to it," and he therefore recommends "a careful revision of the present laws of the Territory by Congress, and the enactment of such a law as the one proposed in Congress at the last session, or something similar to it, as will secure peace, the equality of all citizens before the law, and the ultimate extinguishment of polygamy."

Evasion of responsibility by the Mormons to the government, and even hostility to it, are serious charges. * * * * * * The President, upon his official responsibility, makes his charges. He is satisfied that they are true. He invites the attention of the two Houses to the subject, from which it is apparent that he does not fear an investigation into the facts. But the Mormons declare that he has been misinformed and misled, and they, at all events, are entitled to a hearing. Every traveler who has visited Salt Lake City will testify that from his observations it is one of the most orderly places of twenty-five thousand inhabitants within the limits of the United States ; that upon the surface, at least, there are no signs of discord between Mormons and Gentiles, and that, in consideration of what those industrious Mormons have done for the country at large in the settlement and development of the resources of Utah, justice should be tempered with mercy in the dealings of the general government with them, even in the matter of that "twin relic of barbarism," polygamy.

The President proposes a new Territorial law for Utah, similar to the bill introduced at the last session, or something of that description, which will secure equal rights to all citizens, and the ultimate extinguishment of polygamy. * * * Treat their community with a generous regard for their rights, and the wrongs

of Mormondom will quietly disappear. These people acquired their pre-emption rights in Utah from Mexico. In annexing that Territory we made them citizens, and are bound concerning their rights, to respect them and our compact with Mexico. We cannot drive these people out. Their property, which cannot be moved, has become too valuable for that. Push them to the wall, and they must fight. Deal with them in a liberal spirit of justice. Having no doubt that Congress will act upon the President's recommendation, we throw out these hints with the hope that the two Houses, after twenty-five years of toleration to the Mormons, will not, in a sudden fit of righteous indignation, permit their zeal in suppressing Mormon polygamy to outrun their discretion.

In treating on the foregoing article, and in reviewing the charges contained in the Utah portion of the Message, the *Salt Lake Herald* says :—

Now, the fact is, if the Latter-day Saints are disloyal, they are utterly unaware of it. With a veneration for the Constitution, based upon the belief that it was divinely revealed to the Fathers of our country, which makes that instrument as sacred to them as any emanation from the Infinite ; and with a faith which holds them bound to absolute reverence to every declaration of the Great Creator, they could not, conscientiously and intelligently, do other than give the strictest obedience to such an instrument. Hence, believing the Constitution to be the supreme law of the land, their disobedience to any enactment which they honestly believe contravenes that supreme law, cannot be charged as disloyalty. They merely claim their just and constitutional rights, as they understand them.

The *New York Herald* says, truly, that the early settlers of Utah acquired their pre-emption rights from Mexico before this part of the country became a portion of the United States. There are two points for consideration here ; the indefeasible rights of all citizens of the United States as guaranteed to them by the Constitution ; and the acquired rights accruing to the people of this western region through a solemn national obligation — the treaty of Guadaloupe Hidalgo—arising from the peculiar naturalization law of Mexico. The first point we have dwelt upon at some length in a recent series of articles. With regard to the second there seems to be a very general misunderstanding. The naturalization law of the United States is so well known that we need only say, every alien is required to reside a certain number of years in the country before he can, under any circumstance, legally obtain citizenship. On the contrary, in Mexico, the moment an emigrant enters the country with his household chattels and his stock, he becomes a *bona fide* citizen ; the very fact of his so coming being conclusive evidence of his intention to make the country his permanent residence.

When General Taylor secured the cession of this portion of Mexico, there were white inhabitants, actual settlers, extending from the Pacific to the Rocky Mountains. Thousands of them had not ceased to be American citizens, but they had acquired, also, all the rights of citizens of Mexico. Amongst that number were the Mormons. When the *New York Herald*, then, directs the attention of Congress to this special legislation for Utah, and counsels moderation, it advises the performance of a simple act of justice. Utah certainly has large claims upon the nation. Without her agricultural population the rich mines of Montana, Nevada and Colorado, could not have been developed, for probably a quarter of a century later than it took them to give wealth to the nation ; nor could the Pacific Railroad have been a success for decades after the time when it was built. These people pioneered the way to what we can now justly claim to be the richest portion of the country. They did this through unparalleled hardships, encountering obstacles which would have daunted any people save those moved by religious fervor. They came here, brought with them their peculiar faith and practices, settled on Mexican soil ; yet, the moment it became known that the United States government had obtained control of the Territory, the revered Stars and Stripes were raised and a provi-

sional State of the Union was formed. This evinced, not merely loyalty, but strong affection for the country they had left, and to which they had become so unexpectedly re-united, with its God-given Constitution and its republican principles.

Congress can pass a bill as unjust and illiberal as that introduced by Mr. Voorhees, at the last session; but in doing so Congress would disregard the Constitution, repudiate the treaty of Guadaloupe Hidalgo, and do violence to our entire republican institutions. That body would do more, for the passage of such an act would paralyze our mining interests, and place at the mercy of three men the investments of millions of capital. While we do not urge this latter point, the fact remains the same, that Congress will only do an act of simple justice in dealing wisely and in great moderation with this complex Mormon problem.

LITTLE CIVILITIES.

The journeys and schemes we undertake for our amusement would have seemed to our forefathers nothing short of portentous, and yet sorrows and discomforts multiply, the sour element prevails, and it may be doubted whether we have of late invented or enlarged any source of pleasure without a proportionate increase of pain. The troubles linked with the advantages of cheap locomotion and the penny-post are instances of this.

Meanwhile receiving an enormous heritance of comfort and discomfort from our ancestors, and bent upon continuing their manufacture on the same vast scale, we neglect the minor civilities of life which would surround our struggles after happiness with a pleasurable atmosphere. The chariot rolls lighter on large wheels than on small, but a drop of oil lightly applied is the most essential thing of all. The largest schemes of enjoyment, whether they aim at immediate fruition, or consist in a youth-long burrowing after the wealth which age may spend, cannot run smoothly without the supply of small civilities. Chasing pleasure with a seven-league stride, we strain ourselves in the effort, and miss, as it were, the beauties of tilth and hamlet that lie beneath.

But if to one who looks sooner or later for enjoyment small civilities are worthy of passing attention, what must they be to the man whose horizon is not even grey with promise? The hard-worker, the man by nature or circumstance shut out from systematic pleasure, should of all others learn to gather a wayside posy of such flowers—flowers certainly of no hothouse delicacy or fragrance, but bright and sweet enough to beguile a tedious hour.

Take a few cases, to show how many lesser inconveniences are needlessly inflicted and endured. It must have fallen to every non-smoker's experience, at some time or other, to have been half-stifled, and driven, perhaps, from carriage to carriage by some callous lover of tobacco, who has deliberately chosen a "not-smoking," and refuses to budge. Tobacco has made a large portion of mankind bears; their selfishness preys upon their own minds (or let us hope that it does), and makes their neighbors both sick and cross.

Then, again, how many have suffered in ribs or face from an awkwardly-carried umbrella. Men who have acquired the distressing habit of reading in the streets are special delinquents on this score. One of these threading a crowded thoroughfare, with his umbrella protruding tight and horizontal, makes a pause, engrossed with his paper, and jobs his rearward neighbor in the eye; he turns round to apologise, and hits the man at his side a stinging blow in the ribs. The amount of ill-will caused in a twelvemonth by a mismanaged umbrella must be perfectly incalculable.

Railway companies and others who open only one pay-window where twenty are needed, necessitating the formation of vexatious *queues*, have much to answer for. Then, too, how

utterly unfeeling is the conduct of the youth who rushes at the *queue*, which has just succeeded in arranging itself with great courtesy and punctilio, breaks in before his time, and, without the least excuse, sets a score of hearts burning, and a score of hands itching to punch his head.

A small civility which is sometimes paid to ladies, but as often neglected, consists in shutting the carriage-door when you have got out, and left a lady sitting by it, holding her dress to prevent its being trapped. Why should she be left so till the next stray porter slams it to with a bang? Another great power, for good or evil, lies in the management of newspapers or magazines on a journey. The morose man reads as many as he can at once, and sits on the rest; the shy man shuffles them together at his side, in mortal terror lest anyone should be borrowing-minded; the fussy man offers to lend them severally to each of his neighbors, and for civility's sake somebody is sure to sacrifice himself.

Between these three there lies a happy medium; lay your papers not on your knee, or at your side, but on a vacant seat, or, if there isn't one, on an arm of the carriage; so will everyone be free to help himself with the merest inclination of his head, or to decline without the trouble of a refusal. In these and in a dozen other points pleasant behaviour in a railway carriage cannot be carried too far. The jar and worry of travel depresses some people physically, and most mentally, so that special efforts should be made at these times to alleviate pain and excite pleasure.

But it is not only our immediate companions, it is also our immediate posterity who should be treated with consideration. We owe a kindness to our unseen successor just as much as we do to the man at our side. Rightly considered, the pleasure of the art is the same, and, of course, if the practice were universal we should obtain the advantages of reciprocity. A single instance will forcibly illustrate this class of cases. How often in entering lavatories, in clubs and elsewhere, do you find the plugs left in, and the basins full of soap-suds, and this in spite, perhaps, of written exhortations to the contrary. But there is a still further service beyond that of pulling up the plug which can be paid to your unknown successor at the basin. Every one knows that if you merely let the water settle straight down the scum remains at the bottom, and the basin requires cleansing before use. The slightest motion of the hand after the plug is removed gives the water a rotatory motion, and obviates this; it is sometimes given, but people oftener content themselves with what gives them the least trouble.

This is representative of a vast number of like cases through which run the notions of clearing away litter, and doing that which is easy for us but difficult for our successor. There is a slight victory to be won over selfishness at first, but habits of this sort soon ripen, and we have only to accustom ourselves to the claims of posterity to admit them as readily as we do those of our contemporaries. Of course such vast considerations as the National Debt or Our Coal Supply are not here included under the word "claims of posterity," nor even the action of him who lays down a pipe of port and plants a wood; but these lesser matters of soap-suds and basons are in their way essential for a smooth passage through life.

The aggregate of petty annoyances outweighs in almost everyone's experiences those larger troubles which are recognised as appetite-spoilers and life-shorteners. Seeking as we do relief from the greater enemy in the organized pursuit of pleasure, why should we not escape the lesser by systematic courtesy and consideration. —*Social Review.*

How tenfold sorrowful are our sorrows when borne in solitude! Some one has said that grief is half removed when it is shared. How little that some one knew about it! Half removed! When it is shared only between two loving hearts, does not love fly off with eight-tenths of it? There is but a small remainder left for the two to bear between them.—ANTHONY TROLLOPE.

FASHIONABLE MURDERS.

The *Springfield* (Ills.) *Republican* thus calls attention to one of the "dark signs" of so-called "civilization" existing in the United States. Here is ample scope for useful legislation to abate a horrible evil, which, to say the least, is at the very doors of those who propose to *purify* Utah :—

By the law of England infanticide is placed on the same footing with other homicides. To administer poison or use other means to procure a miscarriage is also, under the same statute, a capital felony. That such enactments should ever have become English law, clearly proves the moral abhorrence which, in an earlier and healthier state of society, attached to infanticide, whether of the child already born, or of the fœtus in utero. It is one of the darkest signs of our civilization that infanticide is becoming one of our respectable crimes. A clear relation of the facts about this matter would be appalling to all minds intelligent enough to revolt at their intrinsic criminality and their evil portents.

It is about time for some one to speak out with considerable plainness on this subject. Whatever infringement on delicacy may be involved, honest Saxon English is a good thing in the right place. If the pulpit cannot come any nearer it than to deplore heathen infanticide in Pekin, and if the doctors can only whisper about it among themselves, it becomes the press to enter the missionary lists and proclaim it from the housetops, that infanticide is a crime, and that intentional miscarriage is infanticide. The latest researches in biology affirm that the evolution of human life begins at the moment of conception. The command "Thou shalt not kill," reaches back to that. Why not? Life is life, whenever it begins, and the voluntary and intentional taking of human life, wherever it exists, is homicide.

The English statute stands on good moral foundations, and it is high time that its good, old-fashioned morality should be revived, and that our civilization should get back nearer to that original command, "Be fruitful, and multiply, and replenish the earth." The divine blessing went with that command, and it departs with its transgressions. What is to become of our old Puritan New England stock that we so laud and magnify? Where are the prolific mothers (and they were more blooming, healthier and stronger than the women nowadays), where are their large families of a century ago? They are dwindling out, and the reasons ought to be a shame and will be a curse. Let it not be, however, the curse of ignorance. Let us not invoke it blindly.

The vital interests of society and of posterity demand that such men as Dr. Storer of Cambridge shall clearly sound the warnings that are needed. When, in November, 1855, Dr. Storer, in his chair as professor of obstetrics and medical jurisprudence, delivered the introductory lecture to the medical class in Harvard University entitled "Two frequent causes of uterine diseases," although it was printed, and to some extent given to the public, yet a portion of it was suppressed at the request of a member of the college faculty, who deprecated its publication as injudicious. But the suppressed portion has been recently published, at the earnest solicitation of Dr. Storer's friends who heard the original lecture, and deemed it very timely and needful. The substance of it should be made more widely public, and it amounts to this—The "two frequent causes of uterine disease," to which Dr. S. refers, are, first, the destruction of the fœtus in utero, in order to avoid the pain, anxiety, confinement, extra trouble and expense incident to maternity; and second, the serious means adopted to prevent conception, for the same reasons. Dr. Storer very ably discusses these as prominent and potent causes of those distressing, enfeebling female diseases which are daily becoming more frequent, and sadly impairing the comfort and usefulness of so many women.

Aside from the moral and legal bearings of the subject to which Dr. Storer

alludes, his statements are particularly valuable in a medical point of view, as showing clearly and decisively the dangerous effects of producing abortion, and the unnatural interference with the regular physiological exercise of the uterine functions. We can hardly suppose that the truth of his conclusions will be disputed, and if our reliable physicians, who command the general confidence, agree in such conclusions, they surely owe it to the public weal to follow Dr. Storer's example in giving correct information on such subjects; and they surely, also, ought to use their great personal influence, as they can easily and properly do, to impress upon the minds of the large circle of their female patients the great danger and the immorality of the highly evil practices which have been referred to.

OBEDIENCE TO LAW.

The attitude of Utah in relation to law is again the subject of public remarks. In regard to this we desire to make a few comments. We also intend to state some facts which are not as widely known as they should be.

There is but one law that the people of Utah are accused of disregarding—the act of 1862, relative to polygamy, which was so notoriously unconstitutional that President Lincoln would not approve it, but allowed it to become law by default. That law was ostensibly aimed for the protection of morality, as believed in by those who hold a faith different from that held by the Mormons. While we respect the honest faith of any community, at the same time we must regard the highest law of the country—the Constitution, which governs the majority as well as the minority—as the palladium of the great people, that not even Congress can transcend without committing a grievous wrong.

The government of this land is not confined to one person, as some seem to imagine. It is composed of the legislative, executive, and judicial departments; and while a law may be enacted by the legislative department, and approved by the executive—and this was not the case with the law under consideration—still, it is the prerogative of any citizen to have the constitutionality of that law tested by the supreme tribunal of the land; and he or she *cannot be legally held under ban until that decision is given.*

Now, who are the loudest declaimers in Utah against the Mormons? Were we to publish their private history, it would startle many who have come to look upon them as specimen paragons. Men notoriously blatant about decency and morality, what are their own practices? One has a wife in an adjoining State, while he lives here openly with another woman. Another has obtained a divorce, which he personally claimed to be illegal, that he might wed ten or twelve thousand dollars. Others are notorious frequenters of lewd houses, and boast of it; and while Mormons marry wives and abjure unchastity, these men talk of their deeds of shame with a gusto that smacks of relish.

They set at defiance law, morality, and decency, and yet talk of Mormons disobeying an enactment that strikes at the foundation of constitutional right. They who oppose and attempt to set at defiance every law which governs the place of their residence! These persons making so great an outcry relative to Mormons, are themselves the most culpable of men, notoriously bold faced in their shame and infamy! Be it understood, we do not say "the Gentiles," so frequently called upon in press dispatches, to father this or that sentiment or expression of opinion. We do not say "the Gentiles" do this, for they do not, nor do they endorse those to whom we refer, but we speak of individuals well known, and upon whom there is no difficulty in placing the facts we state. Those men had by far better devote themselves to purifying and remedying their own morals, than spend their time discussing law, or advising in regard to matters of the merits of which they have not the slightest conception.—*Salt Lake Herald.*

CLOUDS.

How much the face of nature, in its various aspects, resembles the hearts and lives of human beings! Sometimes the sky appears so clear and beautiful, one could almost imagine that never again would storm clouds gather to mar the loveliness and regularity of its soft blue features; and the lives of individuals often seem the same. There is nothing to distress or to disturb; all is sunshine, peace and tranquility. But, as over the summer sky, shadows creep, almost imperceptible at first, the tiny white clouds that dot the brilliant azure in varied forms growing larger and darker, until the rain drops begin to descend, and thickening and blackening into terrible tempestous warriors arrayed against the humbler elements; so also is the serenity of the soul often overcast with clouds of sorrow and regret; clouds that appear too small and trifling at first to shade the glorious sunlight of mental peace, or tend to make earth's garden less a paradise to the inexperienced and innocent; yet, clouds that will sometimes expand and gather blackness till they shut out all the light, and then, triumphant, shower down their wrath upon the poor, unsheltered human heart. But every cloud must have spent all its fury and poured out all its sorrowing tears in some great hearts, that seem to have been tried to the core, and to have overcome temptations, until the adversary has no further power with them to tempt or to annoy. I have known a few individuals whom I believed to possess such hearts, and to me they are the happiest and most loveable of all earth's inhabitants. If a gloom would settle over those around them, they seem to have the power to chase it off. They are those who have learned to acknowledge the hand of God in all things; who have overcome selfishness. For this one demon—selfishness—is the foundation of evil and unhappiness. And till the heart has overcome this fiend, clouds of remorse and gloom will never cease to throw their shadows o'er its otherwise cheerful and blissful course.—*L. in Woman's Exponent.*

DISCONTENT.—Some people are never contented with their lot, let what will happen. Clouds and darkness are over their heads, alike when it rains or shines. To them every incident is an accident or a calamity. Even when they have their own way they like it no better than your way, and indeed consider the most voluntary acts as matters of soft compulsion. We saw a striking illustration the other day of the infirmity we speak of, in the conduct of a child about three years old. He was crying because his mother had shut the parlor door. "Poor thing," said a neighbor, compassionately, "you have shut the child out." "It's all the same to him," said the mother; "he would cry if I called him in and shut the door. It's a peculiarity of that boy, and if he is left rather suddenly on either side of a door he considers himself shut out, and rebels accordingly." There are older children who take the same view of things.—*New York World.*

CORRECT SPEAKING.—We would advise all young people to acquire, in early life, the habit of correct speaking and writing; and to abandon, as early as possible, any use of slang words and phrases. The longer you live, the more difficult correct language will be; and if the golden age of youth, the proper season for the acquisition of language, be passed in its abuse, the unfortunate victim, if neglected, is very properly doomed to talk slang for life. Money is not necessary to procure this education. Every man has it in his power. He has merely to use the language which he reads, instead of the slang which he hears; to form his taste from the best speakers and poets in the country; to treasure up choice phrases in his memory, and habituate himself to their use, avoiding at the same time that pedantic precision and bombast which show the weakness of vain ambition rather than the polish of an educated man.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, JANUARY 14, 1873.

IGNORANCE AND PREJUDICE THE CAUSE OF PERSECUTION.

—o—

NOTWITHSTANDING the earnest and increasing efforts of the enemies of the Gospel as revealed to the Prophet Joseph, what the world calls Mormonism remains, to them, a stumbling stone and rock of offence. It is an accomplished fact in the history of the nineteenth century, though a fact developed amid persecution, privation and misrepresentation. Since the day that Joseph took the sacred ancient record from Cumorah's Hill, the spirit of slander has been industriously used against him and his co-believers—the multitude have caught up the false accusation, the scoff and the jeer, from the prejudiced ignorant, and too often from the designing, and have joined in the hue and cry, and sometimes in the persecution; as the chief priests in response to Pilate's "I find no fault in him," said "crucify him, crucify him," the multitude caught up the sound and cried "away with him, away with him, crucify him."

The misconception of the spirit and object of the plan divinely revealed to the Prophet Joseph, is but a repetition of the general history of our Lord and his followers centuries ago. Tacitus, the Roman historian, one of the wisest, most penetrating men of his generation, in writing the history of Nero, inserts a few lines which show, perhaps better than any other record in profane history, the light in which Jesus and his followers were viewed in the first century, by unbelievers in their doctrine:—"So for the quieting of this rumor (of his having set fire to Rome), Nero judicially charged with the crime, and punished with most studied severities, that class, hated for their general wickedness, whom the vulgar called Christians. The originator of that name was one Christ, who in the reign of Tiberius suffered death by sentence of the Procurator, Pontius Pilate. The baneful superstition, thereby repressed for the time, again broke out, not only in Judea, the native soil of that mischief, but in the city (Rome) also, where from every side all atrocious and abominable things collect and flourish." This historian further reproaches the Christians with the odious character of "haters of mankind." The epithets which Tacitus applies to the early Christians, as likewise the language of Seutonius, of the second century, and other writers, who call "Christianity a poisonous, malignant superstition," etc., show the misconception and ignorance which prevailed among those who considered themselves eminently qualified to judge. Just so to-day, prejudice and ignorance characterize the judgment of the opponents of the Gospel as taught by the Church of Jesus Christ of Latter-day Saints, and for the same reasons. Christ and his followers, bearers of a divine mission, being endowed with power from on high, not

moved upon by personal opinions, but being influenced by personal knowledge of what comprised the will of God to that generation, went forth in their simplicity, often in their poverty, without purse or scrip, and as a general thing without this world's learning, and taught the divine will to that generation, as they had received it by revelation and inspiration. The doctrines were very positive; were very exclusive, but they were the only order by which man could be saved. No deference was paid to any one sect, all were called upon to believe and receive those doctrines. There was no temporizing, all had to enter the "strait gate," and walk in the "narrow way." Notwithstanding the numerous religious sects of the Jews, all professing to serve the God of their fathers Abraham, Isaac and Jacob, considering themselves the chosen race—God's peculiar people, the word of Jesus, the despised Nazarene, was, "I am the way, the truth, and the life; no man cometh unto the Father but by me." He it was who said to Nicodemus, a ruler of the Jews, "Verily, verily I say unto thee, except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God." He it was who said to the Scribes and Pharisees in their very Temple, "If ye believe not that I am he (the Son of God), ye shall die in your sins;" and again, on the same occasion, to the same religious professors, "Ye are of your father the devil, and the lusts of your father ye will do." And he it was, who, after his resurrection from the dead said to his disciples, "Go ye into all the world, and preach the Gospel to every creature, he that believeth and is baptized shall be saved, but he that believeth not shall be damned." The same direct, uncompromising only-one-way doctrines were taught by his disciples. It was God's will to mankind, irrespective of their prejudices, or their preferences, their likes or their dislikes. Thus Peter, in response to the multitude of Pentecostal believers, when they cried out, "Men and brethren, what shall we do?" replied with divine authority, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins; and ye shall receive the gift of the Holy Ghost; for the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Here was plain, straightforward, authoritative testimony, though from a poor fisherman, a follower of the despised and recently executed Nazarene. Thus Saul, afterwards called Paul, though a Pharisee of the straitest sect, was called upon by Ananias to receive the same Gospel, to arise and be baptized and wash away his sins. And thus Paul afterward taught the same Gospel and testified to the Galatians "though we, or an angel from heaven, preach any other Gospel to you, than that which we have preached unto you, let him be accursed;" and again, "if any man preach any other Gospel unto you than that which ye have received, let him be accursed." Thus Jesus and his followers preached in definite terms; they *knew* the doctrine which they taught was of God, for they received it by revelation from him. They could say, because of their knowledge of God's revealed will to that generation, "we *know* that we are of God and the whole world lieth in wickedness." Here was no temporizing with the world and its self-willed ways. The cry to Jew and Gentile, bond and free was "this is the way, walk ye in it."

This outspoken plainness, this direct positive instruction to *all* was opposed to the multitude of sects Jewish and Pagan, originating in opinion, and not in direct revelation from God; and being distasteful to the majority, resulted in the contumely and persecution so liberally bestowed upon the early Chris-

tians. And thus the Gospel as revealed in this generation is the definite and fixed will of God relating to those who now dwell on the earth, to every nation, kindred, tongue and people, without respect to sect or party. It is "the way" and *all* are called to walk therein; there is no temporizing; God has given plain, definite instruction, and his servants dare not present less to an unbelieving and rebellious world.

The declaration of this Gospel, as of old, has brought on its teachers persecution, slander, and, in some cases death, in this the nineteenth century. Misrepresentation continues, and persecution and death may again follow, but this Gospel will continue as a savor of life unto life to all who believe and obey, or a savor of death unto death to all who reject it; it will no more be taken from the earth, but will continue increasing in power, until, in this the dispensation of the fullness of times, "every knee shall bow, and every tongue confess that Jesus Christ is the Lord, to the glory of the Father."

J. G. B.

CORRESPONDENCE.

AMERICA.

Salt Lake City, U. T.,
December 11th, 1872.

President A. Carrington.

Dear Brother—Nothing of special importance occurs to my mind to write to you, but, as we intend to start south to-morrow, a few news items may be of interest.

General Kane, wife and two children are visiting here, and intend going south with us. The general's health is rather poor, but we think the change of air will do him good. He, so far, appears to enjoy his visit remarkably well, and has numerous callers, among whom are many old friends and acquaintances.

Work has been suspended on the Utah Southern Railroad for some time, through lack of iron. The southern depôt is at Lehi, and there is a narrow guage track temporarily laid upon our ties between that point and American Fork. The amount of traffic over the two roads between Ogden and Lehi is astonishing, and it is steadily increasing. The Utah Northern is being pushed ahead with vigor, and it is expected the trains will be running to Logan in about two weeks. Other railroads are in contemplation, branching east and west from the Utah Southern; the one up Little Cottonwood will facilitate the building of the Temple by through railroad communication between the granite quarry and the Temple Block; another will run to Tintic; another to Spanish Fork Kanyon; and still another, beginning at Nephi, through Salt Creek Kanyon, and thence south through Sanpete and Sevier Counties, facilitating the supply of Sanpete coal for smelting and other purposes.

Business in general is steady, although there are indications that speculation in silver mines is rather on the wane.

For several weeks past the Tabernacle has been closed on Sundays, and meetings for sacrament and instruction are held in the various wards. We expect one result of this arrangement will be a better attendance at meetings during the winter, as the ward meeting rooms are generally commodious, and within easy distances. At present these meetings are well attended, and are becoming very interesting.

President Joseph Young has been quite unwell for some weeks past, and some fears have been entertained for his recovery, but he appears to be improving, though slowly. My health has been rather poor for ten days past, through a severe cold, but I am thankful to say I now feel better.

Professor Park has resumed his position in the Deseret University, and is doing extremely well. Students are being added to the classes.

Brother M. Le Feuvre, who came in

with the October 16th Company, died rather suddenly of, it is supposed, congestive fever.

You will be pleased to learn that the Saints are waking up to a sense of their duty as regards paying tithing. We are adopting measures now to have it paid every week, or month, as the brethren receive their wages. Employees on our railroads, and elsewhere, are responding to the call in a praiseworthy manner, and we expect it will be but a short time before every employee in all our prominent institutions will contribute his tithes regularly, as the wages are paid.

Trusting this will find you well, as also all the brethren who are laboring with you, and praying continually for the welfare of all the Saints, and the establishment of the Kingdom of God upon the earth.

I remain,
Your Brother in the Gospel,
BRIGHAM YOUNG.

CIVIL SERVICE RULE.

The *Deseret News* of the 11th ult. says—

Among the eastern dispatches which we published yesterday was the following—

"A Chicago politician, who has made an application for the Governorship of a Territory, has discovered that the President intends to adhere to his announced policy concerning Territorial officers and fill vacancies with inhabitants of the Territories. This is the civil service rule of the Territories."

This would be a very good civil service rule on many accounts. Not by any means do we imagine that the Territories monopolize official qualifications. On the contrary, we distinctly say that some of the civil officials sent here from outside the Territory have been as good officers as could reasonably be wished, endeavoring to discharge their duties without prejudice or partiality, and in the true spirit of Republicanism and of American liberty. Such officers have not failed to secure the respect of the community, and the loss of their commendable administration has been severely felt and generally and sincerely regretted.

But it is no less a fact that the large majority of the officials sent to this Territory from afar has been of a very different class. We do not wish to speak of those officials disrespectfully, but we should be derelict to the expression of the truth if we were to say otherwise. Those who wish to meet with respect are under obligations to earn it. Unfortunately for this Territory, and, so far as they have been similarly afflicted, other Territories, it does seem that most of the officials sent from a distance have been men who could be very conveniently spared from their previous places of resort—they have very seldom received a pressing call to go anywhere else to better their condition, and some of the most notorious of them have come to a miserable and very little regretted end.

If we here do not consider official ability monopolized by the Territories, many of the officials sent here evidently think it is monopolized by citizens outside of the Territories, that is, by themselves, for when they come here they act as if they supposed nobody in the Territory, previous to their arrival, knew anything about law, justice, liberty, freedom, the rights and privileges of citizens, or anything else that distinguishes intelligence and refinement from stupidity, grossness and brutality.

We do not know that any great objection would be raised by the sensible portion of the community to the mere fact of an official not being previously a long time resident of the Territory, if he were better qualified, as to ability, integrity and impartiality, than any resident. The desire is to have the best, the most fitting men for civil office, not so much matter whence they come. If any better can be found outside than inside, let them come, they are abundantly welcome. We want the best, the very best, from all the Territories, all the States, all the na-

tions. Those who are inferior to the better part of our population are just as welcome to stay away. We are republican and indeed cosmopolitan that far.

But on the other hand, experience teaches us that, well qualified in some respects as imported officials may be, it is nevertheless a fact that most of them are sadly unqualified in other respects. They do not seem to comprehend the situation, they do not seem to understand the feelings, sentiments, and genius of the people, and many of them permit their minds to be so filled with prejudice and bigotry against the large majority of the community, as to utterly incapacitate them for the impartial discharge of official duties. Moreover, many of those officials soon after their arrival here, lend themselves and their official influence so completely to the intrigues of unscrupulous cliques that impartial and equitable administration is a sheer impossibility with such officials. In fact, some have been so full of prejudice and so foolish as to distinctly announce that they have come to the Territory expressly as the ministers of the Federal Government for the virtual suppression of the large majority of the citizens solely on account of their religion! It is said, "Whom the gods love, die early," and analogically it has seemed, as a rule, in the perversity of political events, that when the Territory has been fortunate enough to be blessed with an imported official who has manifested a desire to discharge his official duties in the true spirit and intent thereof, according to the laws and the Constitution and in accordance with the genius of American government, his official career has been brief, it has been cut short by ill-timed and ill-advised removal, doubtless urged by scheming and corrupt politicians, who really themselves ought to inhabit the penitentiary, and who, in their incontinent desire to accomplish their own selfish designs, care nothing for law, constitution, or the public good, but would ride roughshod over all these and trample them ruthlessly in the mire to secure their own aggrandizement.

In view of these considerations, therefore, we are constrained to strongly approve of the civil service rule for the Territories, of appointing officers from among the inhabitants thereof. Old residents are far more likely to have a competent understanding of the condition of local affairs, and of the temper, feelings, pursuits, ways, thoughts, likes and dislikes of the people than strangers are, and the former are therefore far more likely to make acceptable and useful public officers.

Furthermore, this method of appointing officers from among the people is really, so far as the choice is concerned, in consonance with republicanism and the genius of the government, which are, that the voice of the people, the voice of the majority of the people, should rule, whereas the appointing process is neither republican nor American, and the appointing of strangers to rule over American citizens is still less so.

Thus, the rule for appointing officers from among the inhabitants is good, if appointments must be made. But something further is required—the appointments should be made of men whom the people wish to have for rulers, in whom the people have confidence, for whom they would vote if they enjoyed the full rights and privileges of American citizens. Nothing less than this is satisfactory, because if appointees were chosen from among the people, but were men in whom the people had no confidence, whom they did not wish to have, for whom they would not vote, all the virtue of the rule of selecting such appointees from the people would be nullified, the appointed officials would be sure to be disliked and in a degree disrespected, whereas there would be some chance of obtaining a decent official if he was an imported one. For the full, effectual, satisfactory, consistent working, therefore, of the new rule announced, it is evident that it should be extended to comprehend appointments from citizens who have unmistakably the confidence and would be the choice of the majority of the people.

So much for the rule contained in the above dispatch, published yesterday. But to-day we publish another dispatch, as follows—

The President has nominated Wm.

Cary, of Galena, Ills., United States Attorney for Utah, vice George C. Bates.

Does this come under the new rule, or not? The dispatch speaks of the gentleman appointed as from Illinois. If he is an "inhabitant" of the Territory, is he a man in whom the people have confidence and for whom they would vote for the position to which he has been appointed? This is a very material question to American citizens. The occupant of the Presidential chair is called to that office by the voice of the people, as manifested through the electoral college, and it certainly would only be consistent and right if officials in the Territories, as well as in the States and in the Union, were called to their respective offices by the voice of the people, of the citizens who reside within the purview of their respective official duties. Any citizen who desires other than this is recreant to the fundamental principles of American government and the common rights and privileges of American citizens.

We hear good things of Mr. Cary, as a gentleman of high character and standing, well respected in Illinois and where he is known, and an extensive property holder in the Territory. We trust that the relations between him and our citizens will be mutually agreeable and profitable, and conducive to the common welfare, should his appointment be confirmed by the Senate.

Mr. Bates, in the discharge of his official duties, has conducted himself in a gentlemanly manner, and probably his chief offense to the "ring" is that he has not lent himself to their unworthy policy and purposes, but has endeavored to discharge the duties of his office in an evenhanded, impartial way.

UTAH NEWS.

The following are from the *Deseret News*:—

FIRE.—A short time before seven o'clock yesterday morning, Dec. 15th, a house, jointly owned by Thomas Horne, sen., and Thomas Horne, jun., father and son, and occupied by themselves and families, and also by William Hart, son-in-law of the first-named person, and his family, took fire and in a short time was entirely consumed, and nearly everything else owned by the parties named, including furniture, bedding, and clothing. It was a five-roomed frame house, weather boarded outside and lined with bricks and plastered inside. Besides the main building there was a small addition which had just been erected and was ready for plastering, on the west end, and it was in this portion of the building where the fire originated. The entire loss of the parties whose property was destroyed by the fire is estimated at about $4,000. The unfortunate condition of the homeless families excited the deepest sympathy. A subscription was commenced at the fire and during the day extended to other parts of the Twentieth Ward. Four hundred dollars had been donated to relieve their distress during the day. Mr. Hyrum B. Clawson very kindly took temporary charge of most of the unfortunate people who were so suddenly bereft of their home, and it was the intention of Bishop John Sharp to see that a house was provided for them to-day, 16th, which they will occupy until a suitable one can be built for them. As the house stood in an elevated position the fire could be seen for a distance of many miles southward.

BEAR LAKE VALLEY.—A correspondent, writing from this place, under date of December 9th, says—"The weather is very fine. No snow in the valley. Thrashing is all done. There have been over 25,000 bushels of grain raised in this valley this season. President Rich is driving ahead with his grist mill, President Kimball is making preparations for a tannery and the people generally feel a spirit of improvement."

CONFERENCE AT OGDEN.—Elder W. Woodruff writes from Ogden, Dec. 15th,

as follows—"I have attended a very interesting Conference at Ogden, during the past two days. This Stake of Zion is organized into 17 Branches, 15 of which were represented at this Conference. I was much pleased with their representation of the various Branches of the Church and of their Sabbath and day schools. The Tabernacle here was nearly full yesterday and crowded to overflowing to-day. The Spirit of the Lord was with the Elders in their reports and testimony. Elders L. Farr and S. W. Richards and myself occupied the time this afternoon, and during the whole Conference there was much of the Spirit of the Lord poured out upon the people. The subjects touched upon were the Atonement, Gospel of Christ, paying Tithing, building of the Temple, sustaining our publications, Baptism for the Dead, Co-operation, keeping of Church and family Records, Sabbath Schools, the education of our children, the Unity of the Saints, and the general improvement and building up of Zion. I consider them all subjects of importance to the Latter Day Saints. "The people are making rapid improvements in the City of Ogden. The Court House, City Hall, their new School House, and several private dwellings are a credit to Ogden, and to President F. D. Richards, who has labored earnestly for the welfare of this Stake."

HABEAS CORPUSSED.—Some time last summer one Leavitt W. Brown was arrested at Lehi on a charge of seduction, and was bound over to await the action of the Grand Jury, at the September term of the Probate Court. An indictment was found by the Grand Jury, and the case was continued over until the December term. On Saturday, 14th Dec., the prisoner, on his own petition, was brought to this city on a writ of *habeas corpus*, and this morning, 16th, an examination was had before Judge Hawley, who decided that the prisoner having been indicted by the Grand Jury in and for the Probate Court of Utah County, the indictment and the proceedings under it were illegal and without authority of law; that the Probate Court had no jurisdiction of matters at common law or of criminal actions, and the prisoner had been detained in custody without authority, he therefore discharged him. On the affidavit of J. B. Milner, Esq., of Provo, Brown was re-arrested on the same charge, and waiving an examination he was bound over by Judge Hawley to appear at the next term of the First District Court.

The *Salt Lake Herald* gives the following:—

FIRES.—On the evening of December 18th a small one-story granary, or wagon house, belonging to Mr. John R. Winder, was discovered to be on fire. This wagon house was situated directly in the rear of Mr. Winder's new house, building on Third South street, just West of Main, and beyond the new Clift House. The fire, as we were informed by Mr. Winder himself, was started in an armful of straw lying under a wagon in one corner of the shed. Mr. Winder had but just left his house when his little girl looking out discovered the flames breaking out from the building and raised the alarm. Mr. W., returning immediately, attempted to extinguish the fire, but it had crept up the corner of the building and reached the hay in the loft above so that all his exertions were useless. Not half an hour before, he had himself fastened the gates to his place, but both were found open when he reached the fire. It was also reported that two men were seen running from the place. During the day before, threats are known to have been made to burn the city. These circumstances all indicate that the fire was the work of an incendiary. It was undoubtedly the intention to cause a general conflagration, and had the wind blown from the south this would have been the result. The property was valued at some $3,000, including the grain and hay, etc., in the wagon house, upon which there was no insurance.

The same night a fire occurred in room No. 10 of the Salt Lake House, in which the bedding alone was burned. What might have been, all can imagine.

We understand that one of the men having made the threat to burn the town was arrested at a late hour on the night of the fires.

IRON ARRIVING.—The iron for the Wasatch and Jordan Valley Railroad, which is being built from Sandy Station on the U. S. R. R. into Little Cottonwood Kanyon, is arriving and being forwarded to Sandy. Nineteen car loads have already been received, and eleven more are this side of Omaha. This looks like business.

OBITUARY.—The death of John R. Clawson took place on Wednesday night, December 18th, at half past 10 o'clock. Deceased was born at Utica, N.Y., December 23rd, 1828, and in the year 1841, moved with his mother and family to Nauvoo, Illinois. When the people were driven from there he followed them into Iowa and the Indian Territory. Upon the call being made for the "Mormon Battalion," he was one of the volunteers who joined that force, and with it, crossed the deserts to California, served his full time faithfully as a soldier until discharged, when the battalion was disbanded at Los Angeles. He joined his mother and family in this city in 1852, where he has since resided, except during an absence of two years on a mission to England. He was a man apparently of a strong, healthy constitution and very little troubled with sickness or disease. He was taken sick some two weeks ago with pneumonia, and although no alarm was at first felt for him, he gradually grew worse and finally succumbed to the disease. As a citizen he was highly esteemed; open, frank and generous in disposition, upright in all his dealings, a faithful friend, an affectionate husband, a kind father, an honest man.

All the interests of a nation depend on the integrity of its leading men. Their lofty virtues are the public safeguard.

TURKISH ABSTEMIOUSNESS.—Constantinople is the most temperate capital of its size in the world. Spending day after day in the open air, wandering among the common folks, having at one time several people in my employ, even in the biting air before daylight, I never found any Turk drinking stronger beverage than coffee. But that is nothing to their great annual fast. During the Ramadan, which lasts a whole month, from sunrise to sunset the panting boatman, the heavy-laden porter will touch nothing like food, not even tobacco, and no drink whatever: and at sundown will make up for this abstinence not by a drunken carouse, but by a larger dish of pilau and a longer smoke of Latakia. To be sure temperance is a part of the Turk's religion, but it is not of ours, and that religion—an imposture as we call it—has something very real in its worship at four in the morning the year round, its indifference to "Infidel" gaze, the heartiness of all its observances, the severity of its daily self-denials. Often have I found the shop entirely open while the shopman was at his prayers, and I have taken up the goods to see if anybody would remonstrate, and laid them down again without any interference. And how often have I watched the thin-clad boatman kneeling in prayer on the wet sand or in drizzling rain, "the world forgetting by the world forgot."—*Rev. F. W. Holland, in Lippincott's Magazine.*

ACTS OF LOVE.—Each one of a thousand acts of love costs very little by itself, and yet, when viewed all together, who can estimate their value? What is it that secures for one the name of a kind neighbor? Not the doing of half a dozen great favors in as many years, but the little everyday kindnesses none of which seem of much consequence considered in itself, but the continued repetition of which sheds a sunlight over the whole neighborhood. It is so too in the family. The child whose good offices are always ready when they are wanted—to run up-stairs or down, to rock the cradle, or to run on an errand, and all with a cheerful look and a pleasant temper—has a reward along with such good deeds. If a little girl cannot take her grandfather on her lap as he takes her on his, she can get his slippers, or put away his book, or gently comb his thin locks; and, whether she thinks of it or not, these little kindnesses that come from a loving heart are the sunbeams that lighten up a dark and woeful world.